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Editorial Notes.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

God is glorified in the ordinary acts of our lives, when they spring from a heart consecrated to do His will. Not only the learned and the great may so labour as to please Him, but the most unlettered man or woman. The widow's mite called out the Master's praise. The poor sinner, who beat his breast and said "God have mercy on me a sinner" went down to his house justified.

There is no error so subtle and so soul-destroying as that of substituting for real love and devotion to God an outward profession and religious observance, perhaps even accompanied with much of prayer and zeal for God and his truth. The Pharisee, whom both John the Baptist and our Lord so unsparingly denounced, were everywhere recognized as very religious men. They were staunch defenders of orthodoxy in the Jewish faith. They outwardly conformed to the letter of the law in respect to all religious observances. They observed the Sabbaths, attended the synagogue, offered the appointed sacrifices in the Temple, kept the fast day as well as the Feasts, gave tithes, &c. But, with all this, their hearts were not right with God; and, being spiritually blind, they rejected their Messiah and His teaching and

brought upon themselves the dreadful "woe unto you Scribes, Pharisees, hypocrites!" * * Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

The importance of a right attitude toward God is very strongly set forth by George Matheson in his extortation on prayer:

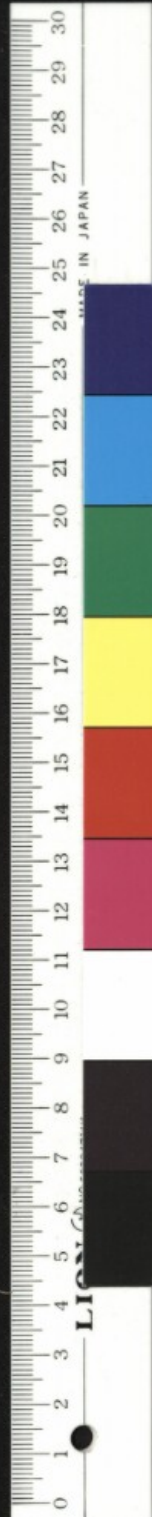
"Take heed to that for which thou prayest!—there lies the difference between the pious and the impious mind. It is not thy praying that makes thee good—not even thy sincerity in prayer. It is not thy sense of want that makes thee good—not even though expressed in abjectness. It is not thy feeling dependence that makes thee good—not even thy feeling of dependence on Christ. It is the thing for which thou prayest, the thing for which thou hungerest, the thing for which thou dependest. Every man cries for his grapes of Eshcol; the difference is not in the cry, but in the grapes. It is possible for thee to ask thy God three manner of things. Thou mayst ask thy neighbor's vineyard—that is bad. Thou mayst ask thine own riches—that is neither bad nor good; it is secular. Or thou mayst ask to be made unselfish—that is holy. It is not thy prayer that the Father prizes, it is the direction of thy prayer. Does thou deem thy child a hero because he asks thee for a holiday? Nay, though he sought it sorrowing and with tears. But if he asks thee to let him share his joy with a brother or sister, then thou art exceeding glad, then thou sayest, "Thou art my son; this day have I begotten thee"! So

with thy Father He waits till thou cryest for a crown—till thou prayest for His presence, longest for His light, sighest for His son, hungerest for His home, faintest for His footfall, callest for His company, tarriest for His tread, seekest for the sign of His coming. That will be thy Father's highest joy."

A telegram last week brought the sad news of the death of the Rev. Dr. Edward Hume of Bombay, who had been at home in America for sometime in search of health. Dr. Hume has left his impress upon India and the Indian Christian Church. He demonstrated the practicability of co-education for the Christian boys and girls of India. Believing in the advantage to both sexes in co-education, he opened a school in Bombay many years ago. The effort brought forth much criticism but the results of his work have amply justified his contention. The sight of Indian young men and women reciting together in the same class was inspiring. It meant a new womanhood for India. It meant much for Christian manhood.

The worker has heard the call of his Master, saying. "Come up higher." Others have taken up the work and will carry it on. The sowers and the reapers will rejoice together in the harvest time.

"A man who by natural talent would impress an audience, less than most men, yet by the superior unction of the Spirit may produce religious impressions, and raise up religious fruit, such as wiser and greater men, might enjoy."



*Moderator of the Indian Presby-
terian General Assembly.*

Just before Wendell Phillips died he said to a friend, "When I was fourteen I heard Lyman Beecher preach on 'You belong to God.' I went home, locked the door of my room, and threw myself on the floor and prayed, 'O God, I belong to thee; take what is thine own.' From that day to this it has been true that whenever I have known that a thing was wrong, it had no temptation for me; and whenever I have known a thing to be right, it has taken no courage to do it."

The foreign missionary, on the other hand, will be brought into a closer relation with the Indian Church. Many missionaries have long realised that there are many things, such as those referring to native customs, to the period and conditions of probation, and many points of discipline, in which the opinion of the Indian members of the Church courts is more valuable than that of foreigners, and in regard to which the former ought, therefore, to have a full voice. They feel that, in regard to the work generally, it is far better, and also more helpful, to get the advice of the Session. This is now provided for in the position which our constitution gives to the Session in the government of the Church. I may add, to prevent misunderstanding, that I do not fail to recognise that this has no connection whatever with the disposal by the missionaries of funds committed to their charge or with their respon-

We rejoice in and gratefully acknowledge the measure of union which has been already attained. Our union has already brought together seven* Churches formerly se-

* The Church of Scotland, the United Free Church of Scotland, the Presbyterian Churches of England, Ireland, Canada and the United States, and the Reformed (Dutch) Church in America.

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parate. But we do not consider that we have attained, or are already perfect, in this respect. We look forward to a still wider union; and we shall not be fully content until we see all Christians who are loyal to the Lord joined together in that union for which He prayed. It may be that a corporate union for all India may be difficult of practical attainment, in respect of the enormous area of the country; and it may be found necessary to have, for example, a Church in Northern India and a Church in Southern India; or it may be possible to unite the Churches of Northern and Southern India by some form of federal union. But at all events this ought to be laid upon our conscience as a thing which it is a duty to strive to attain, namely, a corporate union of all loyal Christian people within such an area as renders a corporate union possible, and full co-operation between churches which may be separated owing to the enormous area of the Indian Empire and the great distances which separate Christians from one another.

I am a strong believer in Presbyterianism as being a reasonable form of church government, and as being entirely consistent with the principles laid down in respect of church government in the Holy Scriptures; and, as far as my judgment goes, I also regard it as a form of church government well suited to India. Article 7 of our Constitution shows the position of the Kirk Session and the relation of its members one to the other. The Minister is one of the Elders; and all of them are his colleagues in the administration of the Church. This seems to me to be consistent with old Indian ideas, as it is consistent with Presbyterianism; and so far as I can judge, it is therefore a form of church government well suited to India. But it is certainly not necessarily the one perfect form; and the Indian Church must work out its own constitution. Mere church government is not the supreme consideration. It is necessary to have a form of church government, that expression may be given to the corporate existence of the Church, that the business of the Church may be carried on 'decently and in order,' and that the purity of the Church may be preserved. But one cannot say that

any particular form of church government is necessary or alone suitable for these objects. Experience will show what is most practical; and church government has to be organised by the Church as the circumstances and the history of the Church demand, in accordance with the principles laid down in the Scriptures, and in accordance with the guidance of the Spirit as she may hear His voice.

Union is in the air throughout the whole Christian world. In Scotland, which I know so well, and where disunion has long been a reproach, Christians are being drawn together. In other countries also the spirit of union is asserting itself. There are times no doubt in the history of the Church when, for the vindication of some vital truth which may have been neglected, it seems to earnest men that separation cannot be avoided; but in the hearts of all Christian people there must surely be a longing that such separation should be of a purely temporary character; and when the truth to which we must be loyal is vindicated, it is our duty to unite again as soon as possible and keep the unity of the spirit in the bond of peace. I do not think that anyone who knows me, or who has heard with friendly understanding what I have said of the history of the Church of Scotland, will believe that I could condemn the sacrifice of outward union, when the truth seems to demand it. But it would be difficult for me to express in language the longing that I have for the restoration of outward union when regard for the truth permits it.

It is only necessary for us to think of the greatness of that which binds us together, to see that union is a duty of the Church; and surely we cannot forget that our Lord Himself, in the great prayer in which, before His earthly career was closed, He laid before His Father the desires of His heart in regard to the Church, prayed that we also might be brought into fellowship with the Father and Son in respect of these desires. He prayed for a union among His people which would be not only real in spirit, but also such as the world might see. We, who have heard Him pray thus, can use with a fuller meaning that beautiful verse in the Psalms, the metrical version of which

some of us have so often sung in Scotland, "The Lord doth build up Jerusalem. He gathereth together the dispersed of Israel." We must not be carried about by every wind of doctrine; but we must rally round Jesus Christ who is the same yesterday, today and for ever. "Jesus is the gathering name; gather the saints; gather them to Jesus!"

To be continued.

A despatch to the Harvard Observatory from Prof. W. W. Campbell, director of the Lick Observatory, says that prominent knots have been visible lately in Saturn's rings. According to the despatch the knots appear systematically placed; two extend to the west and three are large bright spots, which cannot yet be accounted for by astronomers. Prof. Edward C. Pickering, of the observatory, said that the message was one of the utmost importance, and was the first announcement of the kind that has been made as far as was known. "As yet no theory has been formulated as to the meaning of the knots," he said.

THE STILL, SMALL VOICE

BY KEY RING

The fool said in his heart, "There is no God."

Then came calamity into his life—

A whelming storm of loss and bitter strife—

But he defiant stood, unmoved, un-
awed.

He left affliction's keen, unsparring
rod;

He saw swept from him children,
friends and wife.

The universe with wrong to him seem-
ed rife—

And still he cried aloud, "There is no
God!"

The Spirit moved again, in gentler
mood,

And to his soul spake soft and still,
till he

Who in the storm and earthquake
heard not God

Lent ear unto the still, small voice's
plea

And learned at last the ever-blessed
spell

That God doth rule—and doeth all
things well.

The universe with good to him was
rife—

And then he cried, "Omnipotent is
God."

Retaliation was never baptized at
Calvary.

TELEGRAMS.

London, January 25.

Mr. Lloyd-George, speaking at Cardiff, said that the depression in the United States and Germany was likely to spread to Great Britain, but he was confident it would not be severe.

The Lancashire cotton dispute has ended, the operatives accepting the employers' terms.

It is expected that fifteen Labour Members representing mining constituencies in the House of Commons will join the Liberal Labour group in view of the Socialistic resolutions passed at the Hull Conference.

A Russian telegram from Tabriz states that the Turkish commander has peremptorily ordered Prince Firman Firma to leave Sujbulak, saying that it is Turkish territory.

A telegram from Lisbon states that rumours are afloat of the existence of a revolutionary plot, but it is officially announced that Government is able to maintain order.

Despatches from Paris state that a debate took place in the Chamber on interpellations by M. Jaures and M. Ribot who opposed further French penetration in Morocco.

The debate was notable for the reappearance of M. Delcasse, who admitted full responsibility for the Moroccan policy. In view of the danger of another Power establishing influence at Fez he had promoted *ententes* with Italy, Spain and Britain, and had induced Russia to shake hands with Britain.

Germany was envious and angry at the shifting of the balance of power in Europe, and threatened war at the time of the Algeiras Conference, but war did not result because of the danger of attacking France with her powerful allies and friends.

M. Delcasse urged the necessity of defending the approaches to the African Empire on which the future of France depended.

He received an ovation on the conclusion of his speech. The debate was adjourned.

A telegram from Johannesburg states that the municipality are dismissing all Indian employees and are replacing them with whites. Unregistered Indians occupying municipal houses have been arrested.

Mr. Lyttelton, speaking at Oswestry, said full explanations must be demanded at the proper time from the Government responsible for the painful and dangerous Indian dilemma in the Transvaal.

The correspondent of *The Times* telegraphs from Hong-Kong that the British gunboats have been withdrawn from the West River, and patrolling has ceased. All the conditions required by England before the withdrawal of the flotilla have been satisfied, including the payment of an indemnity.

London, January 27.

The gale is raging at Port Said since yesterday, and much damage has been done. The telegraphs are interrupted and traffic on Canal suspended.

London, January 27—4 a. m.

A Russian telegram from Tabriz states that Prince Firman Firman has been compelled to evacuate Sujbulak without resistance. The Turks under Ferid Pasha entered with flags flying.

London, January 27-4 a. m. (Via Teheran).

Reuter wires from Shanghai that pirates have attacked three launches near Kashing, killing and wounding thirteen Chinese.

The launch traffic between Shanghai and Langehow is paralysed.

London, January 26—7.5 p m.

Three tribes attacked the French force to the north of Casa Blanca. They were repulsed after four hours' fight. The French had six men wounded.

The Revolutionary plotters at Lisbon have made an unsuccessful attempt to spread disaffection among the troops. Quantities of weapons have been seized. The troops are confined to barracks.

The house of Senhor France, the Premier, is guarded owing to the fear of outrage.

London, January 28.

Sir Henry Campbell-Bannerman was able to preside at to-day's meeting of the Cabinet.

Mr. J. Chamberlain has arrived in London and shortly proceeds to the Continent. He will not attend Parliament this session.

A despatch from New York states that owing to a severe run on the National Bank of North America, the Comptroller-General of Currency has been asked to assume charge of the capital of two million dollars.

Mr. Deakin, speaking at the celebration of the foundation of the Commonwealth, dealt with the question of Australian defence, and advocated strongly universal military training for their whole manhood, and a local flotilla which would supplement the Imperial squadron in Australian waters.

M. Pichon reiterated that the Government adhered to the limits laid down in the Algeiras Convention, though the latter was intended for a peaceful Morocco and was a poor palliative for the ever-growing anarchy. The military occupations were of a purely temporary nature. It was impossible to recognise Mulai Hafid.

Referring to M. Delcasse's speech in the Chamber, he denied that France's alliances and friendships were directed against any Power.

London, January 28—7.20 p. m.

The French Chamber has passed a vote of confidence in the Government by 436 against 51.

The Russian naval programme embraces an expenditure of nineteen millions sterling annually for twelve years for rebuilding.

A telegram from St. Petersburg states that the Minister of Communications has introduced into the Duma a Bill authorising the construction of a second line of the Siberian railway at a cost of £15,732,000 sterling.

The first section is to be completed in 1911.

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